بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE BATTLE OF BADR)

09.04.2012 (Evening Dars)

The Battle of Badr

- Allah looked at how badly the Muslims were treated so he allowed them to defend themselves
- he revealed this ayah "you are permitted":

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. (Al-Hajj 22:39)

- this is the 1st ayah revealed to the Ummah in regards to jihad
- it was revealed in stages (jihad was)
- even though some were desperate to fight in jihad but Allah 'tala made them wait
- nothing happens before its time
- Allah 'tala was building the eeman of the Sahabahs, so He held off them doing jihad
- we need strong eeman to participate in jihad
- then we were permitted to fight unbelievers (see 22:39)
- when this ayah came down, the Rasool (SAW) sent Companions to intercept the caravans of Quaraysh

Medina was very strategic

- the Companions were sent out to do reconnaissance missions
- this means to go and spot Quraysh, to see which caravan is coming
- the men who did this were called "scouts", then the caravans were intercepted
- the Platoon of Nakhlah was the most famous to have their possessions seized
- so there is permission to steal the wealth of the kuffaar who are killing Muslims
- their territory is called darul harb (such as Makkah then)
- the caravan of Abu Sufyan, who escaped, his possessions were taken
- so we're permitted to steal too

<u>There's two types of theft</u>:
1. Praiseworthy (those who steal for the Muslims)

2. Blameworthy (stealing from the Ummah)

- if a kaafir is killing Muslims, this theft is called praiseworthy
- same as Shi'ites and Barelvis, we can steal from them! Because they hate Muslims

THE SIEGE OF THE RED MASJID
http://en.wikipedia.org/wiki/Siege_of_Lal_Masjid

- we can steal from a Shiite (they are worse than a kaafir)

WHY DID THE PROPHET SEND HIS COMPANIONS TO INTERCEPT CARAVANS?
- Quraysh was killing Muslims
- permission to fight was granted, so the Rasool did what was permitted

PLATOON OF NAKHLAH
- took place two years after the hijrah
- there were 12 muhajiroon with 6 camels
- the Ameer of the platoon was Abdullah Ibn Jaysh (and he was told not to open the Rasool's letter)
- until after two days so the munafiqeen would not know what he was planning

Ibn Hisham's "Sirah " (under the title: `Abdullah ibn Jahsh's sariyyah) and Bihar al-Anwar relate the same narration that the carrier of the letter was `Abdullah ibn Jahsh. It is said that the Prophet (ﷺ) asked him to open the letter after two days' journey and do as it instructed, and he did so and acted upon the Messenger of Allah's command. [Ibn Hisham, S'irah, Vol 1, p 601 and Bihar al-Anwar, old edition, Vol 6, p 575]

"Abdullah ibn Jahsh said: `Once, after the Salat al-Isha' (night prayer), the Prophet (ﷺ) asked me to come to him the next morning early, armed and ready, to be sent on a mission. The next day, after the Salat al-Fajr (Morning Prayer), held in the mosque in congregation under the leadership of the Prophet, I was standing near the Prophet's house armed and prepared. Some other Companions were present there too like me. The Prophet (ﷺ) summoned Ubay ibn Ka'b and ordered him to write a letter. Then, he handed me over the closed letter and said: `You are the commander of these people. Open this letter after two nights of journey on the mentioned path, and act as it instructs.' I did what I had been told after two days and noticed that I had been ordered to go to Batn al-Nakhlah (a place between Makkah and Waif) to obtain necessary information about the Quraysh's caravan. In addition, I had been advised not to compel any of the men to accompany me in the task. Of course, it was a dangerous mission. I told my friends that whoever is ready for the martyrdom

could accompany me, and that the remaining was free to go back. They all unanimously remarked: We all heard and shall obey Allah, His Prophet (ﷺ) and you.' [Muhammad ibn 'Umar al-Waqidi, Al-Maghazi, vol 1, p 13]

- the Companions obeyed the Rasool's orders meticulously
- so you see how wise the Rasool was
- he chose those who did not see discord and disunity
- the Caravan of Quraysh passed by with plenty fruits and the Rasool knew this
- because he paid attention to FIQHUL WAAQI (current events)
- this was the only way the Rasool could know what was in the caravan
- we must do the same thing today
- there were polytheists there too such as Amr Ibn Hadrami
- he was a noble of Quraysh and the leader of the caravan
- the word Amr is the same name as Abu Jahl (Amr ibn Hisham)
- it was a taboo for the Arabs to start jihad in any our of 4 sacred months
- the Companions had to discuss whether to fight during this time

WHAT WAS THEIR OPINION?
- they did not give a damn, they were going to intercept the caravan
- when the caravan was attacked, one of Quraysh was shot dead
- the booty was taken back (on third was given to the Prophet)
- the rest was divided among the Sahabahs

- as for the leader of the caravan: he was shot dead with a single arrow
- he was shot in one of the 4 holy months
- Muharram, Rajab, thul Qada and thul hijjah
- in these months Arabs do not engage in hostility
- the Muslims attacked the caravan in Rajab
- so when they seized it and killed the leader
- Quraish used this as a propaganda against the Muslims

When Quraish started their atrocities against Muslims
- the Sahabah became worried, Allah revealed an ayah to comfort them

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire.

They will abide therein forever." (Al-Baqarah 2:217)

- When the kuffaar started their propaganda warfare against the Muslims
- Allah revealed that their crimes against Allah and humanity were worse
- what is the greater transgression?
- it is to prevent mankind from believing in Allah, to prevent access to Masjid al-Haram

- this was how Allah answered the kuffaar who went into a frenzy
- spreading propaganda warfare against the Muslims.

- the kuffaar will always attack your character
- the kuffaar like to call you "barbarians"

- you say to them: what you do in the prisons and raping children these are barbaric
- Allah taught you how to debate with them
- Allah sent the ayah to checkmate them (see 2:217)

- to disbelieve in Allah is worse than killing
- you will be forgiven for any crime EXCEPT SHIRK

- this is worse than what the Sahabahs did
- killing a Mushrik (starting hostility) in the holy month of Rajab
- Allah sent down 2:190 which were clearer. Regarding Jihad

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)]. (Al-Baqarah 2:190)

- Then Surah Muhammad 47:4

So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost, (Muhammad 47:4)

- this means that the Muslims will now go on a full scale war with the mushrikeen
- the rasool always sent scouts on reconnaissance missions
- the rasool found out that this caravan with huge booty was coming
- so he told the Sahabahs to seize the caravan
- this was repayment for the mushrikeen taking the wealth of the Muslims when they migrated
- so he told the Sahabahs to seize the caravan to the value of 50,000 dinars
- Abu Sufyan was in charge of this booty.

- some reports said that Aisha (RA) participated in the raid of the caravan
- she was 17 on this raid
- this is how the scholars argue that it was impossible that Aisha was nine
- when she was married to the prophet

- the man who was sent to carry the news that the prophet was coming to intercept the caravan
- his name was Damdam Ibn Amr al Ghifaari, Abu Sufyan sent him to Makkah:
- asking for help because Muhammad was coming to intercept the caravan.
- he heard of the news of the raid of Nakhlah
- if you steal from the kaafir who is killing Muslims, your stealing is praiseworthy
- because it may prevent them from further killing.
- If you steal from a Christian or Jew who pays the Jizyah (and does not fight Islam or Muslims)
- your hand could be cut.

- He cut the nose of his camel, and tore his shirt exaggerating the threat!.
- they sent out a huge army to protect the caravan
- Abu Sufyan took route by the red sea to escape the ambush of Muhammad ((ﷺ))

The effect of this hue and cry was instantaneous and the news stunned Quraish and they immediately remembered their pride that was wounded when the Muslims had intercepted Al- Hadrami caravan. They therefore swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet [pbuh]. All the clans of Quraish gave their consent except Banu 'Adi. Soon an excited throng of 1300 soldiers including 100 horsemen and 600 mailed soldiers with a large number of camels, was clamouring to proceed to fight the Muslims. For food supplies, they used to slaughter an alternate number of camels of ten and nine every day. They were however afraid that Banu Bakr, on account of old long

deep- seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju'sham Al-Mudlaji — chief of Bani Kinana — saying to them:"I guarantee that no harm will happen from behind."

They moved swiftly northward to Badr. On the way they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims. Incidentally, Abu Sufyan, on learning the intention of the Muslims, led his caravan off the main route, and inclined it towards the Red Sea. By this manoeuvre, he was able to slip past the Madinese ambush and was out of their reach.

On receiving Abu Sufyan's message, the Makkah army showed a desire to return home. The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities. Now they wanted to punish the Muslims and prevent them from intercepting their caravans, and impress on the Arabs that Quraish still had the upper hand and enjoyed supremacy in that area.

- the Quraysh feared that if an Islamic State would be established in Medina
- the Quraysh thought far ahead, just as the kuffaar do today
- this is why they got involved in the revolution of Libya to try to control the "Islamists"
- they did not get involved in Tunisia and Egypt, as they were secular
- Libya has millions of petro dollars
- they have the wealth to be able to spread Islam across north Africa and into Europe

- Quraysh said
- "if the Muslims should have Islamic state in Medina, ALL our caravans will be intercepted"
- exactly what they feared came to pass

THE GREAT CARAVAN

- 50 thousand gold dinars
- Abu Sufyan was wise, he took a different route and managed to escape the ambush
- he said that the caravan was safe, they should return home to Makkah.
- But Abu Jahl wanted to fight, he managed to get 1,000 to remain behind

Banu Hashim were also inclined to break away, but Abu Jahl's threats made them desist from that idea. The rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al- 'Udwat

Al- Quswa.

- When the rasool was marching to Badr

Narrated By Abdullah (bin Masud): On the day of Badr, Al-Miqdad said, "O Allah's Apostle! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Apostle greatly. [Sahih Bukhari, Vol 6, Book 60, Hadith #133]

- The Prophet (ﷺ) told them to march forward.
- The Prophet (ﷺ) stopped at a well

In Battle of Badr, the Prophet (ﷺ) and his Companions were deployed in the nearest place to Badr's wells. But Companion Hubab ibn al-Mundhir (RA) was not satisfied with this. With great politeness, he said: "O Messenger of Allah (ﷺ) has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Prophet (ﷺ)replied: "It is stratagem of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet (ﷺ) approved of his plan and agreed to carry it out. [Ibn Hisham: al-Sirah al-Nabawiyyah, 1/620; Ibn Kathir: al-Sirah al-Nabawiyyah, 2/402; al-Suhayli: al-Rawd al-Anif, 3/62; and al-Tabary: Tarikh al-Umam wa al-Muluk, 2-29]

- why is it that the Ansar were so skilful on the battlefield?
- because before the prophet went to Medina they used to fight each other, the Aws and Khazraj

- The rasool said,

Narrated By Abu Huraira: Some people asked the Prophet (ﷺ): "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet (ﷺ), the son of Allah's Prophet (ﷺ), the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)." [Sahih Bukhari, Vol 4, Book 55, Hadith 593]

- Badr took place on 17th Ramadan

- when you are commander of Muslim army, you should launch offensive on 17th Ramadan
- to celebrate the anniversary of the battle of Badr
- Libya was also liberated on 17th Ramadan

And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment." (Al-Anfal 8:48)

- the Shaytan appeared in the form of a man
- the Shaytan could see things that the people could not see
- Shaytan will not stick around when the two armies came face to face

- when the Ansar gave their pledge to the rasool
- it did not include in the pledge to fight outside of Medina 80 miles
- but they did not abandon the Prophet (ﷺ) because of their nobility
- they could have argued that the Bayah did not include fighting outside of Medina
- but they went the extra mile to protect the prophet
- because of their love for Allah and His Rasool (ﷺ) and the Deen Islam

- "Send out your champions" -
- three young men from Ansar came forward
- but Quraysh they said they did not want to fight them:
- they did not want to broaden the conflict and increase their enemies
- they preferred to fight their own cousins!

Three young men of the Helpers came out against them: ‘Awf and Mu‘wwadh the sons of Harith, and ‘Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet [pbuh] asked ‘Ubaidah bin Al- Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while ‘Ali killed Al- Waleed. [Mishkat 2/343]

- they did not want to kill the people of Medina
- because they were worried about broadening the conflict
- that their caravans would have to pass Medina, the prophet called the Ansars back

the Prophet [pbuh] asked ‘Ubaidah bin Al- Harith, Hamzah - his uncle, and his cousin ‘Ali [R] to go forward for the combat. The three duels were rapid.

Hamzah killed Shaibah, while ‘Ali killed Al- Waleed.

- All three kuffar were killed, and the Muslims shouted "Allahu Akbar, Allahu Akbar"
- it was a fierce battle, Quraysh were 1,000 and the Muslims were 313
- All those martyred in Badr from the Muslims, will be in Paradise

- why did not the Quraysh get help in fighting the Muslims?
- Quraysh did not have time to contact their allies to help them.
- The Muslims were outnumbered 3 to 1

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

-this ayah was translated properly, not all translators did it properly

- They bought wine and dancing girls, claiming that when they won they would have a party
- ALLAH is the Best of Planners

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (Al-Anfal 8:9)

- Allah sent 1,000 Angels to fight alongside the Muslims.
- Abu Jahl did not know this!
- the prophet took a handful of sand and threw it in the air
- every single kaafir was hit by the sand
- 1,000 kuffaar eyes were filled with sand!

You killed them not, but Allah killed them. And you (Muhammad (ﷺ)) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (Al-Anfal 8:17)

- this is one of the miracles of Muhammad (ﷺ)
- Another miracle is a Sahabah Ukasha ibn Muhsin was fighting
- his sword broke, the prophet gave him a log in his hand
- it became a sword and he continued to fight!

Narrated Umar Ibn Uthman from his father from his aunt said: 'Ukasha bin Muhsin (RA) at Badr, broke his sword. He (ﷺ) gave him a stick. It turned into a long white sword. He said: "I fought with that sword until Allah defeated the Mushriks. That sword was kept with him until he died. [Waqidi in 'al-Maghazi' (1/93); Ibn Hisham (2/220)]

- The Prophet (ﷺ) cried and raised his hands and begged Allah for Victory

Narrated By Ibn Abbas: On the day of the battle of Badr, the Prophet (ﷺ) said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45) [Sahih Bukhari, Vol 5, Book 59, Hadith #289]

- this dua proves to you the importance of this battle.
- Allah said

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. (Al-Anfal 8:47)

- Abu Jahl said, they would be respected when they finished killing the Muslims
- that their caravans would be protected and no one would fight them
- how many Muslims were killed? 14
- Yet 70 kuffaar were killed and 70 were captured.

ISLAM SURVIVED THREE DAYS
- the day Allah answered the dua of Muhammad at Badr
- the day Abu Bakr fought the apostates who would not pay the Zakah
- and the day Ahmad ibn Hanbal fought the Mu'tazlite

- some scholars mention a fourth day
- the battle of Ain Jaloot the showdown in 1260 AD
- 15 miles outside occupied Palestine

- in Badr: Umar killed his uncle from his mother's side
- Abu Ubaidah ibn Jarrah: (the trustee of the Ummah) - chopped off the head of his father

- the Kenyan police read Shaikhs' notes:
- when they read the notes about Abu Ubaidah ibn Jarrah:
- they said "Shaikh Faisal came to Kenya to encourage people to kill their parents!"

THE BATTLE OF BADR HAS MANY LESSONS

1. THE BATTLE BETWEEN TRUTH AND FALSEHOOD IS NEVER-ENDING

2. YOU HAVE TO KEEP IN TOUCH WITH FIQH AL WAQI

3. THE KUFFAAR WILL FIGHT FOR THEIR WEALTH

4. ALLAH ANSWERED THE DUA OF MUHAMMAD (ﷺ)
- and sent His Angels to fight alongside the Muslims

5. KUFFAAR ARE FILLED WITH PRIDE, POMP AND GLORY
- they put their trust in numbers and weapons
- these weapons were made by man, they can be sabotaged

6. HAD THE MUSLIMS LOST AT BADR: ISLAM/MUSLIMS WOULD HAVE BEEN EXTINCT
- the Prophet (ﷺ) said it

7. ALLAH BLESSED MUHAMMAD ((ﷺ)) WITH MIRACLES AT BADR
- miracles being the sand and the sword

8. THE SAHABAHS PRACTICED AL WALAA WAL BARAA
- because of that they were able to kill their uncles and their fathers

9. THE ANGELS CONSTITUTE THE ARMIES OF ALLAH
- Among the armies are the angels

10. THE SHAYTAN HYPES UP THE KUFFAAR TO FIGHT THEN HE ABANDONS THEM.
- The Shaytan will say: "Attack Nigeria, Mali.", then when the going gets tough
- he washes his hands of the kuffaar

11. THE COMMANDER IN CHIEF IS NOT A DICTATOR
- The Prophet abandoned his opinion to stop at the well

12. THE SAHABAH WERE THE BEST OF GENERATIONS

13. THE SINCERITY OF THE ANSAR
- even though the treaty did not tell them to leave Medina to fight
- they did extra: out of love for Allah and Islam

70 CAPTIVES
- the rasool asked the Sahabah what should be done with them
- Umar ibn Khattab said we should kill our own blood/womb brothers.

...The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar (RA): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (ﷺ) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah ((ﷺ)) approved the opinion of Abu Bakr and did not approve what I said the next day when I came to the Messenger of Allah ((ﷺ)), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep also, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah ((ﷺ)) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them." (Sahih Muslim, Book 19, Hadith #4360)

- the Prophet (ﷺ) was wrong and Umar was right
- so the Prophet (ﷺ) was corrected in 8:67

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

- The Prophet (ﷺ) said:

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Ahmed 17410]

- Killing the captives would have been better
- it was the custom of the Arabs to take revenge